

their old home and back again to the land of
 the dead. If
 any one fails to put up a lamp in the
 clubhouse and to keep
 it burning, the shade whom he or she
 desires to honour
 could not find its way to the place and so
 would miss the
 esquimaux feast. On the eve of the festival the
 nearest male relation
 goes to the grave and summons the
 ghost by planting there
 a small model of a seal spear or of a wooden
 dish, accord-
 ing as the deceased was a man or a woman.
 The badges
 of the dead are marked on these implements.
 When all is
 ready, the ghosts gather in the fire-pit under
 the clubhouse,
 and ascending through the floor at the proper
 moment take
 possession of the bodies of their namesakes,
 to whom the
 offerings of food, drink, and clothing are made
 for the benefit
 of the dead. Thus each shade obtains the
 supplies he needs
 in the other world. The dead who have none
 to make
 offerings to them are believed to suffer great
 destitution.
 Hence the Esquimaux fear to die without
 leaving behind
 them some one who will sacrifice to their
 spirits, and child-
 less people generally adopt children lest their
 shades should
 be forgotten at the festivals. When a person
 has been
 much disliked, his ghost is sometimes
 purposely ignored,
 and that is deemed the severest punishment
 that could be
 inflicted upon him. After the songs of
 invitation to the
 dead have been sung, the givers of the feast
 take a small
 portion of food from every dish and cast it
 down as an
 offering to the shades; then each pours a
 little water on
 the floor so that it runs through the cracks.
 In this way
 they believe that the spiritual essence of all
 the food and

water is conveyed to the souls. The
 remainder of the food
 is afterwards distributed among the people
 present, who eat
 of it heartily. Then with songs and dances the
 feast comes
 to an end, and the ghosts are dismissed to
 their own place.
 Dances form a conspicuous feature of the great
 festival of the
 dead, which is held every few years. The
 dancers dance not
 only in the clubhouse but also at the graves
 and on the ice,
 if the deceased met their death by drowning.¹
 The Indians of California used to
 observe annual cere-

¹ E.W. Nelson, "The Eskimo about Part i. (Washington,
 1899) PP. 3^3
 Bering Strait," *Eighteenth Annual* sqq.
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